

VERMONT TELEGRAPH.

ORSON S. MURRAY, EDITOR AND PUBLISHER.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

EPHRAIM MAXHAM, PRINTER.

VOLUME VIII.

BRANDON, THURSDAY, MAY 19, 1836.

NUMBER 34.

TERMS OF THE TELEGRAPH.

The VERMONT TELEGRAPH is published weekly at \$3 a year, payable within four months, or \$3.50 at the end of the year.

To subscribers out of the State, residing more than 100 miles from this office, the paper will be sent for \$1.75.

To companies, at whatever distance, who receive 12 or more copies in one bundle, and pay in advance, \$1.50 each.

Agents, who procure and pay for six subscribers, are entitled to the seventh copy gratis.

In making communications of new subscribers and remittances, the Agents will be particular in giving the names and residences of subscribers, and the amount to be credited to each.

All Baptist ministers, in good standing in the churches throughout the United States, are authorized to act as agents for this paper.

For all communications must be post paid, except such as are to our list of subscribers or more.

Papers will not be discontinued until all arrears are paid, except at the discretion of the publisher.

For the Telegraph. TO EDWIN.

SUGGESTED BY READING IN A CHILD'S PLACE-BOOK.

"Fret not thyself, thou glittering child of pride;

"That a poor villager inspires my strain;
"With thee let pageantry and power abide;
"The gentle Muses haunt the Sylvan reign."

Your artless lines have started tears—
They bring to mind the day,
When I like thee was young in years,
And quite as bright and gay.

But those joys are turned to sadness,
And those fairy scenes are flown,
When health and youth and gladness
Around my steps were thrown.

I since have bowed at beauty's shrine,
And felt its magic thrills—
But the joy was not so calm as thine,
My heart was aching still.

I've pored, till I felt my senses reel,
On the page where learning shone,
Then turned away in pain—to feel
How little could be known.

Of men I sought a laurel crown,
To bind my fading brow;
How gladly would I throw it down,
To be as blest as thou!

But I'll dash the tear-drop from my eye,
And face the wintry blast;
And humbly hope that you and I
May meet where joy shall last.

And, Edwin, if thy sunny hours
Shall thee to mirth bring,
When round thy head misfortune lowers,
And grief shall point her sting—

You'll need the heavenly balm, my boy,
To heal the spirit's wound—
Come seek it now—'tis holy joy—
By whom 'tis sought 'tis found.

AMOS.
Hampton, N. Y.

From the Baptist Missionary Magazine
for May.

KAREN BOARDING SCHOOL.

Extract from a letter of Mr Wade, dated
Tavoy, June 6, 1835.

The children from Mala-myu and some
other Karen villages, who, at the time of
our tour among them before the rains,
promised to come to Tavoy, and learn to
read, (during this wet season,) came the
latter part of April, in numbers which even
exceeded our highest anticipations—
amounting, males and females, to about
60; so that the school house, and board-
ing house prepared for them, are com-
pletely full. They give us great satis-
faction both to the progress which they
make in learning, and their moral con-
duct. I would venture to challenge any
school in America, embracing the same
number of children, to exhibit a fairer
specimen of improvement in study, and of
good behavior. Though not required to
devote but about seven hours of the day
to study, they voluntarily spend also, most
of the hours allowed for relaxation, in ap-
plication to their books. In the evening,
at candle light, they assemble, and pass an
hour in learning to sing, under the in-
struction of Mr. Vinton; after which an
hour is spent in listening to a sermon, or
exposition of the scriptures, and devotional
exercises.

I can scarcely contemplate 60 children
under more interesting circumstances
than this school presents. In the first
place, they are children from the jungle,
whose habits have been altogether dis-
similar to those which study requires; chil-
dren who have never been taught, by pre-
cept or example, the value of education;
whose parents and ancestors, from genera-
tion to generation, never learned the use
of letters; who, indeed, until the present
generation, had no written language.

These children we now see applying to
study as if they had early been taught the
importance of education, resembling in
my imagination some beautiful flower-
plant which had sprung up in a sandy
barren soil, and for some years had felt
the scorching rays of a vertical sun, until
almost lifeless and withered, it displayed

none of the beauties of its kind; and was
regarded as a thing of naught by every
one who passed by; but at length, being
found by one who knew its value, and
transplanted to a congenial soil, it put
forth fresh leaves, shot out luxuriant
branches, and produced blossoms which
perfumed the air, and attracted the admir-
ing gaze of every one who before regard-
ed it as a useless shrub.

But, in the second place, we must con-
sider that these children, in order to re-
ceive instruction, must leave their parents,
and their native woods, and come to town
to spend several months, during which
time there is no passing back and forth,
on account of streams, which become very
deep and rapid during the rains—though,
perhaps, never before a mile from home,
or a day from their parents. See the
children of a whole village under these
circumstances setting out for Tavoy, dis-
tant between 30 and 40 miles, through a
wilderness infested by tigers and other
wild beasts. They have no stage coaches
to carry them; no wagons, carts, nor any
other modes of conveyance; they must go
on foot every step of this long road; carry
their own provisions and sleeping con-
veniences, as the journey requires two
days, and must spend one night in the
forest without a shelter. True, some of the
parents accompanied them, but each one
had to carry a load of his own. We did
not see them when they set out, or while
travelling this long and wearisome road,
nor did we see them at night, when they
laid themselves down to sleep on the bare
ground in the midst of the infested jungle,
but we saw them when they arrived in
Tavoy. It was near night, and they had
endured the fatigue of a long day's walk.
They came up in Indian file, each one
having a basket slung from the shoulders
like a knapsack, or from the head. Their
limbs were indeed weary, but their coun-
tenances glowed with delight when they
saw the missionaries whom they had some-
times seen in their native jungle. Is there
a village in America, whose little chil-
dren would have had moral or natural
courage to attempt such a journey under
such circumstances? Could we have
expected it in children? Is it too much
to suppose that the Divine Spirit put it
into the hearts of these little Karens to attempt
such an undertaking? And may we not
hope that the scriptures will be fulfil-
led in them—"Out of the mouths of
babes and sucklings thou hast perfected
praise." Some of them indeed have al-
ready asked for baptism, and are under a
course of religious instruction adapted to
prepare them understandingly to follow
Christ in that ordinance.

Mrs Wade's time is altogether taken up
in the school; mine in studying Karen,
and preparing or revising books in that
language, except an hour and a half or
two hours in the afternoon, when I go
out with Mrs. Mason and Vinton, to dis-
tribute religious books to those who will
take them, and teach those who will listen.

Messrs Wade and Vinton, have furn-
ished a very good report of the Christian con-
duct and labors of Ko Chet-Thing and
Moung Shoo Moung, the Karen and
Burman who visited this country in com-
pany with Mr Wade. Of the former Mr
V. writes:

"The influence of his visit to America
upon his countrymen has been most salu-
tary. His friends, and particularly his
relatives, who opposed him in every way
possible before he left for America, have
now become more strongly attached to
him than ever. They visited him repeat-
edly while at Chummersah, and he in turn
spent about a week with them. During
this visit much interest was excited in all
that region on the subject of the Christian
religion; and when he left, his friends
proposed that he should come down and
locate himself for the rains on the op-
posite side of the river; they would leave
the Burman country, and come over and
join him in the formation of a new Chris-
tian village, (for they were all resolved to
be Christians,) on the English side. I ad-
vised him to comply with the proposal,
and he has accordingly built him a house,
and school-house. His wife teaches the
school, and he spends his whole time in
preaching."

THE BIBLE.

The riches of the sacred volume are set
forth in an interesting manner in the fol-
lowing extract from an old English writ-
ter.—Baptist Advocate.

"A nation must be truly blessed if it
were governed by no other laws than
those of this blessed book; it is so com-
plete a system, that nothing can be added
to it, or taken from it; it contains every
thing needful to be known or done; it af-
fords a copy for a king, and a rule for a
subject; it gives instruction and counsel
to a senate; authority and direction for a
magistrate; it cautions a witness; requires
an impartial verdict of a jury, and furn-
ishes the judge with his sentence. It sets
the husband as lord of the household, and
the wife as mistress of the table; tells him
how to rule, and her how to manage. It
entails honor on parents, and enjoins ob-
edience to children; it prescribes and lim-
its the sway of the sovereign, the rule of
the ruler, and authority of the master;—
commands the subjects to honor, and the
servants to obey; and promises the bless-
ing and protection of its Author to all
that walk by its rules. It gives directions

for weddings and for burials; it promises
food and raiment, and limits the use of
both; it points out a faithful and an eter-
nal guardian to the departing husband and
father; tells him with whom to leave his
fatherless children, and in whom the
widow is to trust; and promises a father
to the former and a husband to the latter.
It teaches a man how to set his house in
order, and how to make his will; it ap-
points a dowry for the wife, and entails
the right of the first-born; and shows
how the younger branches shall be left.
It defends the rights of all, and reveals
vengeance to every defrauder, over-reach-
er, and oppressor. It is the first book, the
best book, and the oldest book in all the
world. It contains the choicest matter,
gives the best instruction, and affords the
greatest pleasure and satisfaction that ever
was revealed. It contains the best laws
and profoundest mysteries that ever
were penned. It brings the best tidings,
and affords the best of comfort to the in-
quiring and disconsolate. It exhibits life
and immortality, and shows the way to
everlasting glory. It is a brief recital of
all that is past, and a certain prediction of
all that is to come. It settles all matters
in debate, resolves all doubts, and eases
the mind and conscience of their scruples.
It reveals the only living and true God,
and shows the way to him; and sets aside
all other gods, and describes the vanity of
them, and of all that trust in them. In
short, it is a book of laws to show right
and wrong; a book of wisdom, that con-
demns all folly, and makes the foolish
wise; a book of truth, that detects all lies,
and confutes all errors; a book of life,
that shows the way from everlasting death.
It is the most compendious book in all the
world; the most authentic and the most
entertaining history that ever was pub-
lished; it contains the most early antiq-
uities, strange events, wonderful occur-
rences, heroic deeds, unparalleled wars.
It describes the celestial, terrestrial, and
infernal worlds; and the origin of the
myriads, human tribes, and infernal leg-
ions. It will instruct the most accom-
plished mechanic, and the profoundest ar-
tist; it will teach the best rhetorician, and
exercise every power of the most skillful
arithmetician; puzzle the wisest anatomi-
st, and exercise the nicest critic. It
corrects the vain philosopher, and guides
the wise astronomer; it exposes the sub-
tle sophist, and makes diviners mad. It
is a complete code of laws, a perfect book
of divinity, an unequalled narrative; a
book of lives, a book of travels, and a book
of voyages. It is the best covenant that
ever was agreed on, the best deed that ever
was sealed, the best evidence that ever
was produced, the best will that ever was
made, and the best testament that ever
was signed. To understand it, is to be
wise indeed; to be ignorant of it, is to be
destitute of wisdom. It is the king's best
copy, the magistrate's best rule, the house-
wife's best guide, the servant's best dic-
tionary, and the young man's best com-
panion. It is the school-boy's spelling-
book, and the learned man's masterpiece!
It contains a choice grammar for a novice,
and a profound treatise for a sage; it is
the ignorant man's dictionary, and the
wise man's dictionary. It affords knowl-
edge of witty inventions for the ingenious,
and dark sayings for the grave; and it is
its own interpreter. It encourages the
wise, the warrior, the racer, the overcom-
er; and promises an eternal reward to the
conqueror. And that which crowns all
is, that the Author is without partiality,
and without hypocrisy, for 'in him is no
variableness, nor shadow of turning.'"

From Zion's Advocate.

Brother Wilson:—I wish to make a
request through the medium of the Ad-
vocate, to those who believe in the efficacy
of prayer.

Among the many claims upon the Chris-
tian for their sympathy and prayers, I
think that those, who for their crimes, are
confined within the walls of the prison
should not be forgotten. I fear they have
not been prayed for as they should. We
have been accustomed to consider their
case almost, or quite past recovery, when
at the same time we believe as great sin-
ners as any now in our prisons, have ob-
tained mercy. Although many years
have passed since the erection of the
Maine State Prison, without what is called
a revival of religion, yet there have been
cases of hopeful conversions; some are
now members of churches; who were
awakened while in prison, and have for
years given good evidence of a genuine
reformation. I have conversed with many
of the convicts, who tell me they have
pious friends, either parents, companions,
or brothers and sisters. Let us make (as
much as possible) the case of these friends
our own; were it my companion, child,
or brother there confined, and though we
have long prayed for them, and still pray
for them, but as yet we see them harden-
ed in sin; did we know that they were
made the subjects of prayer by God's dear
children, should we not feel greatly en-
couraged, that though our counsels and
prayers were unavailing; the united, ferv-
ent prayer would be heard?

I would earnestly and affectionately re-
quest my Christian friends, when in the
closet, to remember the poor prisoner.—
When you see your children gather
around the family altar to offer the morn-
ing and evening sacrifice, remember some

have children confined within the prison
walls, who were once as promising and
as dear to them as your children are to
you. When you mingle in the devotions
of the praying circle, let their case be
among the many subjects presented at the
throne of grace; and let them not be for-
gotten by God's public witnesses, who are
often mouth in prayer for religious as-
semblies. We know, however wicked
they may have been, the power and grace
of God can change them. This power I
trust, has been displayed of late. Yes,
let me speak of it to the praise of our dear
Redeemer, for the encouragement of
Christians to pray, and for the comfort of
those who have friends confined there,
that the power of the Divine Spirit has
been gloriously displayed of late within
the walls of the Maine State Prison. To
witness the attention and deep solemnity
under the word preached, and to converse
with them and hear them mourn over and
confess the sinfulness of their past life,
and speak of the goodness of God and the
love of Jesus, I am led to exclaim, What
hath God wrought! and I do feel that the
mighty power of God has effected this
revolution. I am aware, that, consider-
ing their former life, we are admonished
to rejoice with trembling; yet to doubt the
reality of some true conversions to God
among them, I dare not, I cannot.

It is now five or six weeks since the
first appearance of this blessed work, and
every week since has added some to the
number of hopeful converts. About 15
or 16 profess to have hope, two or three
however I consider doubtful cases; quite
a number appear serious, and I cannot but
hope they are, seeking in earnest their
soul's salvation.

The prisoners are all furnished with a
Bible or Testament. There is also a
prison library of well selected moral and
religious books. They have one discourse
delivered to them on Lord's day, and a
class recites a lesson from Wilbur's Bible
Class Text Book; other classes read, and
some commit and recite portions of scrip-
ture. The whole number of convicts is
about 70.

May we fervently pray that the reli-
gious interest now visible within those
walls may never abate—that all may be
brought to rejoice as new creatures in
Christ Jesus, that such as go out from time
to time may be truly reformed, and be-
come a consolation to their friends, and
useful in society; and that such as may
yet be sentenced to that place, in seeing
what God has done, and can do, submit as
penitent sinners, to that God and Savior
who can save the chief of sinners.

Feeling for this unfortunate class, and
considering the responsible station I sus-
tain in relation to them, in connection with
other ministerial duties; I would request
the prayers of God's dear people, that I
may have wisdom and every grace to dis-
charge faithfully and affectionately my duty.

Job WASHBURN,
Chaplain of the Maine State Prison.
Thomasian, April 23, 1836.

From the Christian Secretary.

QUERIES ANSWERED. Some weeks
since a correspondent sent us the three
queries, to which the following article
copied from the Western Banner is de-
signed to be a reply. As no other answer
has been sent us we insert this, with the
proviso that if any one thinks it imperfect,
let him give us a better one.

The uncouth combination of letters
forming the signature may be so transpo-
sed, as to form the proper given and sir
names of the writer. Let those who can,
spell it out.

SPIRITUAL SLAVERY.

Mr Editor.—A few weeks since, as I
was looking over the columns of the Chris-
tian Secretary, a Baptist paper, published
in this city, my eye fell upon the three
following most singular and antiquated
queries:—

"1. Is it the duty of Christian Females
to speak or pray in religious conference
and prayer meetings in presence of the
other sex? 2. Is it scriptural? 3. Does
it have a good influence upon a church
where it is practiced, and upon the imper-
ient?"

And as no one has answered them, I
will, if you please, do it through the me-
dium of your paper.

These queries, if I understand them,
seem to be formed upon the assumption
that women are inferior to men, either in
mental endowment, literary accomplish-
ments, or spiritual gifts, or all of them;—
and, therefore, their exercises cannot pos-
sibly profit the stronger sex. Or else they
go upon the assumption that in reli-
gious affairs they are placed under the
ban of the Almighty, and are forbidden by
him to speak, in any, and every sense of
the word, in the presence of their breth-
ren. Let us see if either of these assump-
tions be a fair one.

Are women, then, inferior to men in
mental endowments? What saith na-
ture? what saith history? what saith
reason? what saith the scripture? If
there be any truth in physiognomy and
phenology, nature saith "No!" And
if there be any truth in history, history
saith "No!" And reason certainly
would say "No!" for that which is al-
ways esteemed the "better half," cannot
be the worse—that which was twice made
by the Creator, and of course, doubly re-
deemed, cannot now be inferior. And the

scripture certainly seems to say that, in
those cases where the trial was a fair one,
the "weaker vessel" was the stronger
man. Witness the case of Deborah and
Barah, Abigail and David, Manah and
his wife, Huldah, and the wise women of
Tekoah.

Are they, then, inferior in literary ac-
complishments? Never, where they have
equal opportunities with the men.—
Witness the case of Miss Hannah More,
Miss Edgworth, and many other fair au-
thoresses whose works are read, if not
with everlasting wonder, yet with perpetu-
al delight.

Neither are they inferior in spiritual
gifts. Experience shows that they are
equally gifted and more acceptable in
their religious exercises than men. They
may not be as strong in argument, nor as
fierce in controversy, but they are far
more edifying whenever they pray and
speak in the name of the Lord. And the
simple fact that Christ did not refuse to be
born of a woman, while he did refuse to
acknowledge any earthly father, is of itself
an everlasting confutation of the doctrine
of woman's inferiority to man, except on-
ly so far as it relates to her physical pow-
ers, and even here it must be acknowledged
that what she lacks in strength is more
than made up in beauty and other person-
al accomplishments.

The supposition that under the gospel
dispensation, women are prohibited from
exercising their spiritual gifts, is entirely
gratuitous, and is completely set aside by
the plain declarations of the New Testa-
ment.

1. The author of the Acts of the Apostles
informs us, ch. 1. 14, that "all the
apostles continued with one accord in
prayer and supplication with the women."
To suppose that the men prayed in pres-
ence of the women, and not the women in
presence of the men, is a far fetched and
overstrained interpretation of this text.

2. The same author tells us that Peter
in explaining the circumstances of the day
of Pentecost, refers to a prophecy in Joel,
where God, by the mouth of his prophet,
promises to pour out his spirit upon their
"daughters" and "hand-maidens," as
well as upon their sons.

3. The same author tells us that "Phil-
ip, the Evangelist, had four daughters that
did prophecy;" and as there are none of
their predictions recorded, and as St. Paul,
when speaking of prophecy, says, in effect,
at least, that prophesying means
"speaking to men to edification and ex-
hortation and comfort"—therefore, Phil-
ip's daughters did speak in the public as-
semblies.

4. The Apostle Paul says, that "ev-
ery woman praying or prophesying with
her head uncovered, dishonoreth her head;"
which certainly means, "in the presence
of men," if it mean anything, for certain-
ly it were no dishonor to a woman to pray
in secret, or in the presence of her own
sex, with her cap or bonnet on.

5. The same Apostle says expressly,
that "in Christ Jesus there is neither
male nor female," that is, there is no in-
feriority in the woman, no superiority in
the man.

From all that has been said, then, it
appears that it is a duty, and a very rea-
sonable one too, for women to "speak and
pray in religious conference in the pres-
ence of the other sex." It is also "scrip-
tural," as is shown above; and that it will
"have a good influence upon a
church where it is practiced, and upon the
impenitent" we may be sure, unless pre-
vented by the other sex.

The contrary doctrine throws us back
into Jewish and Pagan times, and into the
regions of heathenism, completely. How
is it with the Indians? Their women
are slaves to the men—mere beasts of bur-
den. How is it among other pagans?—
Their women must not eat in the pres-
ence of men! How is it among Mahometans?
Their doctrine is that women have no
souls! How is it among modern Jews?

Their women are sent up gallery to pray
alone, while the other sex, below, pretend
to bless God that he did not create them
women, while they, poor souls, thank
God that he made them as they are.

Such a doctrine is an outrage upon civ-
ilization! How are our women treated
in company—in the parlor, and in all other
places? He that is so vulgar as not to
pay attention to the ladies is not educated
—he is a barbarian—he is no gentleman!
In the higher circles in the world, women
are, by common consent, made conscious
of their superiority in many things, and
shall it be said that in the house of God
only, they are inferior to the men? Wo
be to us if this doctrine prevail. Why
do we admit them into our singing circles,
and listen to them with such extatic de-
light if inferior to men? Is not music a
mental as well as physical exercise?—
Why are they permitted to join us in
praising God when we sing? Why do
they sing in the presence of men? Is not
singing a religious exercise, as well as
speaking and praying? Why are they
permitted to teach us by books if we are
not permitted to listen to their exhorta-
tions and prayers? Let us be consistent
as well as cautious—and not put asunder
what God has joined.

Finally, Mr Editor, if you have any
doubt of the correctness of my doctrine,
ask your wife if it be not even as I have
stated.

SELOCRIDGE,
Hartford, Ct., April 13, 1836.

From the Christian Index.

"THIS MINUTE."

How much may be, and is, being done
this very minute! It is, no doubt, the
first and the last with thousands; and
while multitudes are rejoicing "because
a man is born into the world," as many,
we suppose, are sobbing "farewell" as
they take the last look at the face of the
dead. Now, just now, the knot of Hymen
is tied between some youth and virgin;
and now the pair plighted to each other
for life, through weal and woe, are publish-
ed apart by divorce. Now the fond pa-
rent is doting on his absent son, and sil-
encing the forebodings of suspicious age
with the sanguine hope that his boy shall
be the stay of his failing nature, and snatch
his name and memory from the grave;—
and now that beardless boy, in the full
tide of festive feeling, is taking his first
glance, ignorant and careless of the dis-
grace and wretchedness he drinks. Now
the reeling sot is blundering into his own
door, to frighten the partner of his bosom
and the little ones—the pledges of her
love. At this moment, the pert lad who
has the indulgence of his parents, lays a
light finger on the price of his halter;—
and now, the prisoner falls into his last
fitful sleep, to dream of execution and to
wake up to the horrid reality, and cause
the lottery-dealer or the actor whose tempta-
tions allured him from the paths of hon-
esty and industry!

This minute is the bearer of joys or
pangs to the memories of thousands, and
the birth of bliss or woe to thousands more.
And what is it to me? Am I a mere
spectator? or am I subject to the possible,
nay, the sure results of this minute? Does
the stream of time cease its rolling while
I gaze on its surface and contemplate its
course and termination? No; it flows
onward and bears away, disdainful of a
bribe and without discrimination, the noble
and the mean, the rich and the poor,
the beautiful and ill-favored, the wise and
the fool, the infidel and saint, and heeds
no mandate but His who bade it flow, and
flow it shall, till the same voice proclaim
that time shall be no more.

This minute I am in the current, for
the stream has no eddies. How rapidly
have I passed in succession the numerous
points on its banks! How soon shall I
reach its mouth! and then, O then! the
ocean—the bottomless and shoreless ocean!
Am I of materials and structure to mount
its waves and move buoyantly and safely
on its broad bosom? or shall the gross-
ness of my corrupt nature and habits sink
me into its deep and dark abyss, not to
drown, but to endure the suffocation of end-
less despair?

Then, what, my fellow-men, is this
minute worth? Is it worth the pleasure
you desire while it passes from the indul-
gence of appetite or idle curiosity? Is
it worth the money you paid for the last
show, or the sum you extort from your
neighbor? What is it worth? You
may barter it for a dram or a monkey
show; but royal grandeur, at the point of
death, once exclaimed "a world of wealth
for an inch of time!"

MORAL REFORM AND MISSIONS.—Said
an agent of the American Board, "The
heathen world is but one great brothel."
If so, then the work of moral reform must
precede and prepare the way for the work
of missions; or while our missionaries
are preaching the gospel, they must also
aim to correct the corrupt state of public
sentiment among the heathen, as to the sin
of lewdness. They can never do this in-
directly. The evil is too great ever to be
overcome by indirect efforts. It must be
openly and boldly attacked as a sin against
God. But can we ask our brethren to do
among the heathen what we are unwilling
to do at home?—[Journal of Public Mor-
als.

Licentiousness and the Church.—In con-
versation with a pious gentleman, a dis-
tinguished printer of this city, while lay-
ing before him the plans of the American
seventh commandment Society, he re-
marked "that impurity of thought was not
only a sin, but the sin of the church. That
it was the great obstacle to her sanctifica-
tion and success." "Upon this point,"
says he, "will all stand convicted before
God." Brethren in the ministry, breth-
ren in the churches, is this the fact? Is
the great obstacle to the sanctification and
success of the church to be found in the
licentiousness of those who profess to be
born of the Spirit? Our own convictions
on this subject are in perfect accordance
with those of the gentleman above named.
The seventh, like all the rest of the com-
mandments, extends to the thoughts and
intentions of the heart, and 'whosever look-
eth on a woman to lust after her, hath com-
mitted adultery with her already in his
heart.' According to this divine inter-
pretation of the law, how much impuri-
ty is there in the church of Christ! Let the
consciences of those who know that this
is their easily besetting sin, and who
mourn over it, making constant efforts to
subdue it, answer. If it is a fact that li-
centiousness in thought and feeling is the
prominent obstacle to the sanctification
and success of the church—is it the duty,
is it the privilege of the church to pass
over this sin in silence? We say boldly,
No. The time has come when the church
must look at this subject, and prayerfully
inquire what can be done. The signs of